

The Circular.

PUBLISHED WEEKLY

BY THE ONEIDA AND WALLINGFORD COMMUNITIES.

VOL. VI.

ONEIDA COMMUNITY, JANUARY 31, 1870.

NO. 46.

POST-OFFICE ADDRESS:

THE CIRCULAR, ONEIDA, NEW YORK.

TERMS:

Free to all. Those who choose to pay may send one dollar a year.

Special Notice.—While we are very ready to send *The Circular* to all who apply for it, we do not like to take the responsibility (which has sometimes been imposed upon us) of sending it to those who have not asked for it, and perhaps do not desire it. For this reason, persons should in no case request us to enter the names of their friends on our subscription-list, unless they can give us assurance that such requests have been authorized by the friends named.

THE SUPERIOR AFFECTION.

[Home-Talk by J. H. N., Brooklyn, Oct., 1851.]

THERE exists in the world a form of affection which is a shadow of the community of life and universal affection that exists in heaven; and that is, *friendship*. Friendship is universal in its nature. It is not limited to one's own family, not limited to either sex, and not limited by any considerations of age or rank. A man of genial heart, has a circle of friendship that extends in every direction—towards those that are better and wiser than himself, and those that are less so—to persons of both sexes, and to all that are good; it transcends all family connections, and even national distinctions; it is as wide as humanity.

This form of affection is weak and rare in the world; it is not regarded as any thing very essential. While a man is held under the most imperative obligations to be affectionate to his family, it is not considered a matter of duty that he should cultivate friendship. Parental and matrimonial love are the affections that are regarded as sacred, obligatory and all-important; but this matter of catholic friendship is left to take care of itself.

We believe that an affection very similar to friendship, and in substance the same thing, is considered in the Kingdom of Heaven the all-important affection. The Bible name for this affection is *brotherly love*. The simple word *love* is used to a great extent in the Bible; but the thing intended by both these expressions is best illustrated, so far as we have illustrations in the world, by the term *friendship*.

The generic condition of love is the mingling of life with life; and this has no limits whatever. Our life is as capable of pleasure in mingling with the life of God, as in mingling with the life of women or men. The distinction of sexes, of superior and inferior, of old and young, is, in the thorough analysis of this Bible affection, all obliterated; and the simple condition is, life mingling with life.

This is certainly a serious revolution that we propose, to set up on high, as sovereign above all other affections, *friendship*, and to cherish and expand it, until it becomes the very bliss of love for all, for both sexes and the whole family of man. The world will say, in the first place, that according to the Bible and nature, attachment between parents and children is sacred above all other affections, and must take rank above this universal friendship. But we reply: God himself has provided in the Bible and in the arrangement of the world, for the supplanting of attachment between parents and children, and the substitution of another affection—that between man and wife. Man is expressly commanded by the Bible to leave father and mother, and cleave unto his wife. Observe what a peculiar change it is that is here enjoined. The first relation is that which comes by blood, the family relation; but marriage must not take place in families; it must be between strangers, as to blood. So it is necessary for a man to leave his family connection, and go into a foreign connection. The design evidently is, to cause a man's *general* relation to the race—his connection with any possible foreign human being—to become paramount to his relation to mere kindred.

"But admitting this," says the Bible objector, "you must at least stop here; if God has prescribed that the matrimonial affection shall take the place of the original relation between parents and children, that is the end of his encroachments on family affection, and you must go no further." But our answer is, he has made provision also for the ultimate displacing of marriage, by the terms of its contract, which pledge parties only "till death shall part them." "The woman is bound by the law to her husband only as long as he liveth;" and death is sure to come. Death is a thing arranged by God for good purposes; and what are those good purposes—what is the meaning of this universal, separating agency? We answer, one object plainly is to dissolve the matrimonial connection. This second attachment being a limited and partial affair, God will not allow it to come to immortality. After it has accomplished its end of displacing the original family relation, by a new partnership, then comes death and dissolves that; and what comes next? Why, the man passes into general circulation, into society which embraces the dead and living, or into the resurrection where there is no marrying nor giving in marriage; and he must find a way to dispose of his heart on a

still more extensive and liberal scale than marriage allows.

Then for a more direct argument against the doctrine that the matrimonial connection is all-important and inviolable, we come to the teachings of Christ. He says distinctly, not only, "He that loveth father or mother more than me, is not worthy of me," but, "If any man come to me and *hate* not his father and mother and *wife* and children and brother and sister, yea, and his own life also, he can not be my disciple." So there is a demand in the conditions of following Christ, for the displacement of the marriage connection, and the turning of the heart to God. A man must not only leave father and mother and cleave to his wife, but he must leave father and mother and wife, and cleave to the Lord. "The time is short," says Paul; "it remaineth therefore that * * * they that have wives be as though they had none; * * * for the fashion of this world passeth away." The weaning, which is the end of both marriage and death, is consummated in the faith of Christ.

It is plain then that God, in training the human race, has provided for a constant and successive enlargement of the heart. The great object of the gospel of the cross is to complete the work by procuring a full surrender of the heart to God himself. It is clear that we find permanent rest to our hearts, only by devotion to God, and community with one another. This community of hearts is friendship, catholic love, love without reference to sex or condition, which is to expand until it becomes the all-controlling element of our life, the superior affection. A person might just as well stop in filial love, as to stop in marriage exclusiveness (which succeeds it) and suppose that he is never to outgrow that. Most persons will allow that it is a great advancement to cease to be a child, and become a husband: but it is equally as great an advancement to have the heart enlarged so as to cease to be a husband, and become a *universal lover*.

Then you will inquire what part amateness is to play? Amateness evidently exists as a powerful element in human nature, and has a great part to play; and as we have set catholic love on high, as sovereign of the affections, the answer plainly is, that amateness must come in as the servant of that love. Things must be completely reversed from what they are now. The acute love that the novels deal in so much, as being the primary affection, to which friendship is only an accessory, must itself subside into an accessory to friend-

ship. Friendship—a loving heart—that turns in all directions, towards God himself first, and then toward all mankind, must occupy the middle of the picture, and the specialities of amateness must come in as accessories.

The distinction of the sexes is one of the various methods that God has established for the circulation of life. A difference in constitutional characteristics offers advantages for fellowship. This is true between man and man, and only more intensely so between man and woman. The distinction of the sexes is to be accounted as a circumstance favorable to the circulation of friendship or universal love, and nothing more. Amateness is not an affection that has a right to set itself up as independent of friendship. It has simply a right to serve friendship. This it can do effectually and gloriously.

THE ONEIDAS.

BY S. H. R.

IX.

ORATORY AND LANGUAGE.

"There's a charm in delivery—a magical art,
That thrills like a kiss, from the lip to the heart;
'Tis the glance—the expression—the well-chosen word,
By whose magic the depths of the spirit are stirred."

THE peculiar civil institutions and the unwritten language of the Iroquois necessarily made public speaking of frequent occurrence. It is generally conceded that their orators were eminently successful in swaying the public mind. Demosthenes has asserted, that *action* is the key to real oratory; and in action the Iroquois public speakers have had few equals. The French—especially the Jesuits, who commonly delighted in picturing them as perfect demons of cruelty and superhuman ferocity—greatly admired the tall and graceful figures, majestic bearing, impressive gestures, facial portrayal of emotion, and the astonishing pantomimic powers of the Iroquois orators, as well as their simple yet bold and highly figurative speech. On this point Morgan remarks, "The Indian has a quick and enthusiastic appreciation of eloquence. Highly impulsive in his nature, and with passions untaught of restraint, he is strongly susceptible of its influence. By the cultivation and exercise of this capacity, was opened the pathway to distinction; and the chief or warrior gifted with its magical power could elevate himself as rapidly as he who gained renown upon the war-path. With the Iroquois, as with the Romans, the two professions, oratory and arms, could establish men in the highest degree of personal consideration."

De Witt Clinton, in one of his lectures, asserted that the Iroquois were the only Indian race that possessed true eloquence. Colden, who was adopted by the Mohawks and spoke their language, declares that the imperfect translations made by common interpreters fail to do anything like justice to the eloquence of the Iroquois, since most of the felicitous touches of wit and sarcasm are either lost or clumsily rendered. On the other hand, Parkman, a recent writer, sets a much lower estimate upon the Iroquois as a race, and simply says of their orators, "They had memories trained to an astonishing tenacity, were perfect in all the conventional metaphors in which the language of Indian diplomacy and rhetoric mainly consisted, knew

by heart the traditions of the nation, and were adepts in the parliamentary usages, which, among the Iroquois, were held little less than sacred."

In the few fragments of Iroquois eloquence that have been preserved, there is something besides rhetorical flourishes and conventional generalities. In fact, these are often wholly wanting, and in their stead are passages of simple pathos, exalted sentiment, or withering sarcasm. No doubt Logan's well-known message to Lord Dunmore and some of the utterances of Cawasatego, Skenandoa and Red Jacket, were far above the standard of Indian eloquence: they were the sudden gushing forth of intense and long-suppressed emotions. But all the information we now possess of the Iroquois in the days of their glory confirms the assumption that they were natural and fluent speakers. Considering the circumstances in which they were placed, this was the almost inevitable result. The structure and quality of their language favored this tendency; their restless lives roused all the human passions—hope, fear, revenge, ambition, pride, ideality, sorrow, despair, etc., and furnished ample themes for every species of discourse; while their thorough acquaintance with all the stern or poetic objects and phenomena of nature, and keen observation of the characteristics and habits of animals, supplied the numerous figures of speech which they used with such propriety and effect.

Though the American languages have never been fully analyzed, it has been shown that their structure—termed by William von Humbolt "agglutinated" and by other philologists "synthetic," "holophrastic," etc.—is widely different from that of the Indo-European family, if not from every old-world division. Ideas seem to be expressed by combining primitive elements into clusters or solid compounds, each often containing within itself the properties of subject and predicate and many modifications which we express in a sentence of separate words. The Iroquois dialects are generally spoken of as "sonorous." They are neither so harsh and guttural as the Algonquin, nor so soft and musical as those of the Achalaque or Mobilian group. The Iroquois language is of course rude and imperfect, compared with classic tongues; but Schoolcraft says its possession of duplicate forms for the pronouns *he* and *she*—which most Indian languages lack, as did the early Hebrew—and a dual number, "entitle it to be distinguished as the Greek of our barbarous tongues." It also has the substantive verb *to be*, not often found in savage dialects.

According to Morgan, all the parts of speech may be traced in the Iroquois. Nouns are inflected to some extent, to form plurals and case relations. Adjectives are fully compared. There are three genders, and all inanimate objects are neuter. Verbs lack the infinitive and participle, but are regularly conjugated actively and passively through all the other moods and tenses, not by means of auxiliaries as in English, but by change of termination or form, as in Greek, Latin, Anglo-Saxon, etc. Interjections are very numerous. So far as analyzed, only twenty-three elementary sounds have been discovered in this language. A closer analysis would probably discover more. In reducing the dialects to writing, nineteen of our letters have been employed. It is said that an Iroquois

never brings his lips together in uttering any word in his language; or in other words, the language has no labial sounds. Morgan says that "of the six dialects in which it is now spoken, the Mohawk and Oneida have a close resemblance to each other; the Cayuga and Seneca the same; while the Onondaga and Tuscarora are not only unlike each other, but are also distinguished from the other four by strong dialectal differences. In the estimation of the Iroquois, the Onondaga dialect is the most finished and majestic, and the Oneida the least vigorous in its expressions; but to the American ear, the former is harsh and pointed, and the latter is liquid, harmonious, and musical."

Formerly persons from the different nations readily understood one another, but now, so far at least as the Oneidas are concerned, they cannot. Gehazi Carpenter, a young Mohawk employed as interpreter at Onondaga, speaks the six dialects of the Iroquois, and correct English besides. He says the only important difference between the Oneida and the Mohawk is in the proper names. The Oneidas generally speak quicker than the Mohawks. He would not venture to assert it positively, but it was his opinion that if a person knew the Mohawk, he could understand any one speaking either of the other languages. The Indian voice takes a greater range than that of the Caucasian, and the pitch of the female voice is higher. The Oneida language as spoken in this vicinity at the present time abounds in vowels, liquids, and not unmusical gutturals. The vowels are so numerous that the language would be monotonous, if not redeemed by the gutturals and the varied tone in which the words are uttered. It appears to be admirably adapted to music, and the Oneidas have long been rather noted for their musical proficiency. As early as 1790 an Italian musical connoisseur, Count Adriani, visited the missionary Kirkland, and after hearing the Oneidas sing, said that "the melody of their music and the softness of their voices were equal to any he ever heard in Italy."

The Oneidas never had any books printed in their own language. They have from the time they first learned to read used the Mohawk Testament and hymn-book. The Lord's Prayer given below is a specimen of the Oneida dialect though it conveys no idea of their pronunciation, which is often very different from what the orthography might lead one to expect. It is copied from A. Hill's Mohawk version of the Gospel of Matthew.

"Shongwanihah karonhyageh tehsideron, sahsanadogenhti: Sayanertesera aontawehte: Thahsehre ehniyawen nonhwenjageh, jinniyohit oni ne karonhyageh. Tagwanataranondenhshek oni giniyadewehniserageh: Neoni tontagwarhiwiyohston, jiyongwadatkaronitanih jiniyohit ne jagwadaderihwiyohsteanih ne yakhigarotanih. Neoni tohsa tagwahsharinieht tewadadeanagerah togneh, ne sane sajatagwahs ne kondihserohense, igen ise sayanerstera, neoni kashatstenhsara, oni onwesenhtatsera, ne jiniyenhenwe. Awent."

Schoolcraft gives a list of words, in his large work on the Indian tribes of the United States, purporting to be from the Oneida tongue and furnished by "Young Skenando," a great grandson of the old chief Skenandoa. Mr. Newhouse insists that some of the words of this list are not to be found in the Oneida

language, and Daniel Bread, the leading Green Bay chief, Dr. Sundown, the interpreter, and Skenandoa himself also confirm this assertion. Skenandoa remembers having pronounced a list of words for Schoolcraft to write down, but he never knew they were published till his attention was now called to the fact. These three Oneidas give some of the words as Schoolcraft has them, and others quite differently. When Schoolcraft was wrong, Skenandoa would laugh and say, "I never told him so." Thus, for "God" Schoolcraft has *Lo-nee*, while the Oneidas say *Lau-a-nee*. For man, he writes *long-wee*, and they pronounce *loongh*. He gives some words which he truly says are very musical; as, *ostia* a bone, *akta* shoe, *kiowilla* an arrow, etc.

The customary Oneida salutation is *Sa-goe-le*, how do you do, and they always smile and appear pleased when thus greeted by the whites. Daniel Bread patiently pronounced as many words and phrases as he was requested to, and when he perceived that the length and flowing sound of the Indian name of Oneida Creek baffled the questioner, he himself wrote it down in a bold, fair hand as follows: *Kanenharegay-honhatati*, which he pronounced *Ka-u-ha-lo-ha-le-ga-yohn-ha ta-tee*. The syllables flowed together almost as one unbroken sound, forming one of the most musical words imaginable.

THE ICEBERG.

Observe the little bit of ice that clicks in your tumbler at dinner-time. Observe it closely, and you will perceive how very small a part of it floats above the surface of the water—not more than one-eighth, at the farthest—while the remaining seven-eighths float beneath. Now, this little bit of ice is an iceberg in miniature—an iceberg in every essential feature, except that it did not, in all human probability, come from Greenland. In shape, in general transparency, in the play of light upon it, in its prismatic character, in its frequently-cavernous form, in the general shape of the projecting tongues which lie beneath the surface of the water, in the delicate mist which plays around its summit in the warm air, it is the very image of those great, floating monoliths of the Arctic frost which come sailing down Baffin's Bay with the polar current, in all their stately grandeur and magnificence, scorning, as they tread their watery way, the great billows of the ocean with a cold disdain, sending them away, moaning and shattered, in defeat, chilling the air for leagues around, yet gathering to themselves the gorgeous colors of the sky; immovable from their steadfast course, and majestic as the "silvery moon," that, like the iceberg, "bathes its sides in the trembling wave."

The iceberg is the largest independent floating body in the universe, except the heavenly orbs. There is nothing approaching it, within the range of our knowledge, on this globe of ours; and yet it is, as we have seen, but a fragment of the ice-stream, which is, in its turn, but an arm of the ice-sea. And yet the iceberg is to the great quantity of Greenland ice as the paring of a finger-nail to the human body; as a small chip to the largest tree; as a shovelful of earth to Manhattan Island. Yet magnify the bit of ice in your tumbler until it becomes, to your imagination, half a mile in diameter each way, and you have a mass that is far from unusual. Add to this a mile, two miles in length, and you have what may sometimes be seen. I have sailed alongside of an iceberg two miles and a half, measured with a log-line, before coming to the end of it.

The name signifies, as we have seen before, ice-mountain; and it is truly mountainous in size. Lift it out of the water, and it becomes a mountain one thousand, two thousand, three thousand feet high. In dimensions, it is as if New York city were turned adrift in the Atlantic, or the Central Park were cut

out and launched in the same place. An iceberg of the dimensions of the Central Park is far from unusual. And its surface is not in form unlike it either. It is undulating like the Park, and craggy, and crossed by ravines, and dotted with lakes—the water of the lakes being formed from the melting snows of the late winter, and also of the ice itself after the snows disappeared before the influence of the summer's sun. I have even bathed in such a lake, although I am glad to say but once, and that was in "those days of other years," when the youthful insanity is strong to say, "I have done it"—a disease which I believe to be amenable only to that treatment popularly known as "sad experience." Skating on an iceberg lake is far more satisfactory and sensible.—*Dr. I. I. Hayes, in Appleton's Journal.*

From "Jennie Juneliana."

THE GENIUS OF THE FAMILY.

Almost all women have a passionate admiration for what is called genius, and nothing so delights a mother as to hear it asserted that her child is very uncommon, very unlike ordinary children—in fact, a "genius" of the first water. In her maternal pride, she forgets that brilliant intellectual qualities rarely accompany the faculty of being happy and beloved, and that the acknowledged genius is often the most wretched and unsuccessful of all people.

Taught from childhood to consider themselves as separated from the crowd, as being superior to the duties and sympathies of common life, they grow up selfish and exacting, with the most exalted ideas of their own qualities, deserts, and destiny, and a disposition to underrate whatever belongs to the plain and practical in the world around them. Brilliant in some respects, they will be deficient in others, and probably in those very elements most necessary to preserve them from temptations from within and without. The baptismal fire of a genuine inspiration only descends on poet, prophet, artist, or apostle once or twice in a century; and it takes more than dark eyes, Byron collars, a nervous temperament and faculty for rhyming, to make a Shakespeare or a Milton. Of course it is not right or wise to discourage the use of any faculty which may be turned to high or useful purposes; but at the same time its possession, or the presumption of its possession, should not be permitted to interfere with the exercise of other powers equally valuable, or with the observance and performance of those social amenities and individual responsibilities which belong to every member of the great family.

It is the fault of mothers that they foolishly indulge, and make the whole family yield to the whims and caprices of the pale, slender child, whose passion for books, and interesting looks, are the incessant admiration of lady visitors; while the hardy, rough, red-faced, brown-handed boy, whose appetite is vulgarly excellent, and who occasionally plays truant from school, is completely ostracised, and, if possible, kept out of sight. And yet it is these sturdy, hardy boys, and healthy, romping girls, who are the bone and sinew of our population. How very often has the great injustice been practised of depriving a whole family of natural and proper advantages in order to lavish indulgences and a costly education on the favorite son, the "genius" from whom, when every sacrifice had been made, so much was expected! And how often have all the fond expectations been disappointed, money worse than wasted, and the declining years of the parents soothed alone by the care and attentions of those children whom they had neglected and despised! True genius is a divine gift, but it is not for every-day wear. Better is it to be thankful for the common blessings of health, strength, and ordinary intelligence, than to sigh for contact with the fire which descends from the gods, and which scorches and blights the moral perceptions of its possessor as often as it illuminates his intellect.

SCIENTIFIC.

OYSTERS have become so scarce and dear in France that some enterprising dealers in shell-fish have introduced into the market a new species called the

palourde, which is said to be in some respects an improvement on the oyster. It is a bivalve of more elliptical form than the rival mollusk, and, as it is sold at a cheap rate, has already become very popular.

ACCORDING to very accurate researches and experimental observations of M. Marié-Davy, the heating power of the rays of the moon is incapable of raising the one-millionth part of a degree the temperature of a very sensitive air thermometer covered with lampblack. This result disagrees with the results obtained by Lord Rosse, when he made observations on this subject.

—*Chemical News.*

THE French are making arrangements in good time for observing the transits of Venus, which will take place in the years 1874 and 1882. The event is one of considerable interest and value to scientific men, and it is therefore desirable that it should be viewed from those parts of the earth's surface where it can be best observed. The stations fixed upon for 1874, are Oahu (one of the Sandwich Islands), Kerguelen Island (in the Indian Ocean), Rodriguez (a dependency of the Mauritius), Auckland (New Zealand), and Alexandria.

—*Engineering.*

MILK UNDER THE MICROSCOPE.—M. V. Essling, in a foreign medical journal, reports some very curious facts which he has ascertained as the result of microscopic experiments with milk. He states that if the surface of fresh cream be examined under the lens, there will be found, amid myriads of milky and fatty globules, a large number of either round or oblong corpuscles, sometimes accompanied with finely clotted matter, being just what is seen in most substances in a state of decay. He finds that these disagreeable looking corpuscles make their appearance in summer within fifteen or twenty hours after milking, and in winter after the lapse of two or three days. Continuing the observation until coagulation took place, the corpuscles were found to increase in number, bud, form ramified chains, and at length to transform themselves into regular mushrooms or filaments composed of cells placed end to end in simple series, and supported at their ends with a spherical knot filled with granulous matter. M. Essling, is of the opinion that these formations may be classified among the ascophora, and to this state of the milk may often be attributed the gastric difficulties which affect children. The *Journal* adds: "All this must be very unpleasant for people in the country whose misfortune it is to get pure milk and cream, but to city folks, whose milk is a more artificial composition, it does not so much matter."

—*Utica Herald.*

THOMSON'S ROAD STEAMERS IN PARIS.—Within the last few days one of Mr. R. W. Thomson's road steamers, with india-rubber tires, has been running through the streets of Paris, dragging behind it a heavy Versailles omnibus with fifty passengers. On the report of the French Government engineers, leave has been granted to the road steamer to ply over two routes, several miles in length, and including some busy parts of Paris. The engineers report it more handy and manageable than horses, and in no way dangerous to the public. The huge, india-rubber tires save the machinery from jolting and the road from ruts. The speed is that of a fast omnibus; it went up the paved street beside the Trocadero, of which the gradients are 1 in 11, and even 1 in 9, without the least difficulty, and came down again without any brake. In a wet grass field it was curious to observe how little the wheels sank into the saturated soil; in fact, it obliterated, on retracing its circle, the deep ruts of the omnibus wheels. This circumstance has drawn the attention of artillery officers present at the experiment, suggesting to them an inquiry whether the system might not be advantageously applied to military transport in campaigning.

—*Engineering.*

THERE has been much difference of opinion among engineers as to whether the pressure in a steam boiler was greatest at the top or bottom. Many have contended that the pressure was several pounds less at the bottom, although no good reason could be given for this theory, while others have maintained that the pressure was greater at the bot-

tom, from the fact that the weight of water must be added to the indicated pressure of steam. We had the pleasure of seeing this question definitely settled a few days since at the Print Works of Messrs. John and James Hunter, Hestonville, Penn. An elbow was put on the end of the blow-off pipe which entered the mud-drum. Into this elbow a plug was screwed, which was tapped to receive a half-inch pipe; to this pipe a steam gauge was attached and the blow-off cock opened. On comparing the gauges attached at the top of the boiler and the mud-drum as described above, it was found that the pressure was greatest at the bottom by some pound and a half, thus proving the latter theory, that the pressure at the bottom is the indicated pressure plus the weight of the column of water. —*Locomotive.*

THE CIRCULAR.

O. C., MONDAY, JANUARY 31, 1870.

THE GOOD TIME COME.

YEARS ago, the churches, which were engaged in the great revivals of that period, were expecting the Millennium soon to dawn upon the world, which to them was "the good time coming." They looked forward to it with sanguine hopes and strong expectations of its realization. But time passed on, the revivals ceased, and instead of a Millennium came the revival of money-making and temporal prosperity. The reign of mammon came in the place of the reign of love and good-will. Subsequently, when Socialism had its great revival, the shout was again heard, "Now we see the good time coming;" but the event proved quite the contrary. The Millerites, too, have had their day of looking for "the good time coming;" but it has not come. So we might go back into past ages and find that many, from time to time, have prophesied of a good time coming, but died without the sight. The Jews were once sure that "the good time coming" was just before them. They could not be mistaken, from the fact that the holy prophets had foretold the time. But the advent of Christ in the character of a "man of sorrows, and acquainted with grief," dashed their proud hopes to the ground.

And yet the good time came to those for whom it was prepared. Christ, in prophesying of a good time coming, which he surely did, placed its advent in that sphere where it could be enjoyed and appreciated without any to molest or make afraid. And of course such a sphere must be beyond death. No good time worthy of the name, can come this side of death. To think even of a good time, with the king of terrors staring you in the face, and liable at any moment to be taken prisoner by him, is quite impossible. Christ, then, having conquered death by his resurrection from the dead, was the first to enter upon the good time coming.

Through his victories the Primitive Church came into possession of the same blessing, and have for 1800 years enjoyed all and more than all that man ever conceived was in store for him in the "good time coming." Those therefore who succeed in bringing in the good time coming, must look back to the cross of Christ, and through it triumph over death with all its train of evils.

COMMUNITY JOURNAL.

ONEIDA.

—An interesting topic of discussion among us now-a-days, is how we can best diminish the labor and irksomeness of cooking, and at the same time increase the variety and attractiveness of our diet. Inventive minds are allowed the fullest license of suggestion.

—The children were entertained in the Hall, last Sunday evening, by stories, and vocal and instrumental music. The last performance pleased the children mightily—a quartet, consisting of T— and E— on the piano, L— with her guitar, and G. D. A. with his castanets. The piece played, was a Medley, beginning with "The Mocking Bird," and ending with "Yankee Doodle."

—Last year was a wonderful one for beech-nuts; and to our astonishment, the gathering of them has continued through the winter. A boy brought several quarts into the store lately, which he sold for a shilling a quart; and a few days ago Messrs. E— and A— found quantities of them in the woods west of us. We tested some of the latter and did not discover but that they were as sweet and sound as though Jack Frost had never prowled around them, and no snows frozen and thawed above them.

Jan. 24.—We were all electrified this evening by the unexpected arrival of a delegation from Wallingford, at the unwonted hour of quarter of eight. They left W. C. at five this morning; rode over to Cheshire and took the eastern morning train; arrived at Oneida depot at about seven, and, after some necessary waiting, came up on the Midland to the O. C. depot, and from thence walked to the house and knocked at our back door. Taking the cars at the Wallingford depot, our friends do not arrive home until midnight.

—Mild weather, interspersed with flurries of snow. The weather-wise are confounded—all their signs fail. They tell us however, that if we take their predictions and reverse them, we shall perhaps hit right. Wise Mr. W— is of the opinion that we shall have a long spell of weather of some kind, right along; and we are inclined to agree with him. Many are fearing that we shall fail to get our customary supply of ice. "But wait and see," says one who ought to know; "if we don't get cold weather between now and next May, I'm no prophet." "I don't think there is any occasion yet for fearing a failure of the ice-crop," says another. "Winter sometimes lingers in the lap of spring," quotes another, sentimentally inclined. And so we are pelted on all sides with wise sayings.

Within a fortnight past, the evening express-train of the N. Y. C. R. R., coming from the east at 6:28, has stopped at Oneida. As there is a train from the west at 7:15, which stops at Oneida also; and a Midland evening train south at 7:20; and as the 10 A. M. Midland train going north enables us to connect with two Central trains going east and west, our business men find the above change very convenient. Before these new connections, they were obliged to leave here at seven in the morning, by wagon, so as to connect with the cities east and west of us (Rome, Utica, Syracuse, etc.) when they wished to do business, and, though starting so promptly in the morning, were generally obliged to cut short their business early in the afternoon to make connections with trains on the Central. The penalty of not doing so was their missing the meeting hour, and having to take a train that brought them home in the middle of the night. Now, however, by taking the 10 A. M. Midland train going south, we have ample time to do business both east and west, and still arrive home at quarter of eight in the evening.

—Some time ago an item was read in our evening meeting concerning a French cabinet-maker who, while working in his shop, accidentally burnt his hand severely, and, in his agony, thrust it into his varnish pot, thinking only of alleviating the burning by something cool. But what was his astonishment to discover that the varnish proved a most effectual cure; entirely excluding the air, almost instantly allaying the pain, and causing the wound to heal rapidly and thoroughly! The news of the discovery spread far and wide, and soon the cabinet-maker was obliged to leave his shop to cure others as he had been cured, and was seen, even in the hospitals of the capital, with his brush and varnish pot, bringing relief to many a sufferer, and healing by simple means the most dangerous burns. Not long after the reading of this item, one of our engineers, while tending the boiler which heats our dwellings, chanced to get his neck burned by steam. Bethinking himself of the new remedy he had heard of, he picked up a bottle of shellac varnish near by, and smeared his neck with it. The result was every way satisfactory. The pain soon ceased, and the burn, though of course, presenting a rather curious

appearance, healed quickly, leaving the skin in a better condition than usual in such cases. A few days after this, E. H. H., having occasion to turn one of the valves of a radiator in the Hall during the evening gathering, was burned on his hand by a jet of steam escaping from the valve, which happened to be loose. On showing the burn after meeting, some one ran after the usual remedy of flour, linseed oil, and the like, but one who had seen the engineer with the burned neck, procured some varnish, and insisted on trying the new remedy. As in the other case, it was eminently successful. Since then, every burn has been treated in this way, and the remedy is in growing favor. The varnish soon dries on, and, as any other covering is unnecessary, the parts near the burn do not have to be cumbered and rendered almost useless by stringent bandages. Probably some very nice, colorless varnish could be used, that would not show when applied.

The Spooling-room.—There is one thing I like about our silk spooling business, and that is, it gives light, pleasant employment to such a variety of persons. My work of "parting silk" is near the center of the room. Two other women sit in front of me skeining and knotting the soft, shining masses of silk on the "pins." At my right is a table piled up with small silk boxes. Here sit two women labeling the spools and boxes and putting them in shape for market. Two elderly men work at cutting and sorting the labels. On the north side of the room stands the long silk-winder. This is the noisy, busy machine that winds the skeins on to large bobbins. A dozen persons could work at this winder, but generally there are not more than four or five at one time. Here you will see during the day, men, women and children. Any one not having any thing else in particular to do, any one just arrived from Wallingford or from an agency trip, and not yet appropriated by the "Help Appropriating Committee," can at times be found at the "silk-winder." The spooling-tables, five in number, are ranged on the east and west sides of the room. Two persons work at each of four of the tables. The superintendent, Mrs. V., the same efficient and able manager, who, two years ago, superintended the fruit-canning business, is seen in all parts of the room, and has several special responsibilities of her own. A little room partitioned off from the large room is the head-quarters of the silk-packer. He darts in and out, has a word of conference here and there, measures the silk, to see if it holds out according to label, makes up his packages or boxes, and sees that every thing is shipped in good shape. He throws in, at odd minutes, a few gymnastics or feats of legerdemain as an escape valve for his superfluous muscularity, and gives several hours a day to hard study besides. Bookkeepers and silk agents give him frequent calls, and he can seldom get to dinner till an hour after the regular meal. The number of persons I have now mentioned as employed at the time I am in the spooling-room is about twenty. They are of both sexes, and comprise old men and matrons, young men and maidens. The eldest is a lady over seventy, and the ages range all the way from that down to sixteen and twelve.

Jan. 29.—Our silk orders for to-day comprise eighty pounds of machine twist, seventy-two dozen "one hundred yards" machine twist, and eighty dozen "fifty yards." Value, \$1320.00.

Evening Meeting.—E. H. H.—The spirit of condemnation is connected with egotism, and the only escape from this spirit into justification, is by passing out of egotism into Christ. We can escape from egotism and condemnation, through faith—by believing that we are dead to our old life and risen to the new life of God through the death and resurrection of Christ. There is no other way of escape. Great waste of time is the result of being under the spirit of condemnation. Though I do not fully understand the philosophy of this spirit, one satisfactory view of it is, that it is God's judgment upon the spirit of egotism. That judgment has been pronounced justly, and it will inevitably rest upon egotism wherever that exists. In this sense, we may say that condemnation is a good thing, in so far as it

makes the state of egotism a miserable, uncomfortable position to be in, and puts one under pressure to get out of it. It is better to be under condemnation while there is a state of egotism existing in the spirit, than to go on in a state of insensibility; but it is, nevertheless, a great waste of time and loss of life. We are not worth anything to God while we are in a state of egotism, or under condemnation. It is only as we come into justification—that we become fruitful, and the power of God works through us. Justification and union with Christ, appear to me more plainly than ever, to be closely related to the resurrection. The state of mind that is laboring under condemnation is exceedingly unfruitful, and leads to evil-thinking on one's self and others. The spirit of justification, on the other hand, is exceedingly fruitful and profitable. In that state we see God, and realize his fruitfulness in ourselves and others. It is just the opposite of the spirit of condemnation and egotism. One is in the way of death and the other in the way of life. God has freely justified us through Christ if we are willing to pass out of egotism.

7.—I believe it is true that condemnation involves a great waste of time. There is such a thing as experience which steps from one point to another in a constant course of progress and improvement, but the spirit of self-condemnation tends at least to retard us, if it does not throw us back. The spirit that learns a lesson from every train of experience, and goes on from the lesson learned, without having to repeat it, is a scientific spirit. The scientific spirit, is a spirit that loves the truth and works out the meaning of every experience, or asks the reason of it, not in an impatient way, but in a way to get good from it.

E. H. H.—God's judgment and condemnation rest on egotism; but the spirit of justification and the light of his countenance rest on Christ, the beloved Son; and as we become one with Him, and by faith recognize our unity with Him, we feel the approbation of God.

WALLINGFORD.

—A great deal of our weather is after the type of genuine dog-days.

—The farmers have been threshing rye and selling the straw at Meriden for packing.

—T. L. P. is making a show-case for our stuffed birds, butterflies, etc., etc.

Evening Meeting.—G.—The Lord's Prayer is, "Thy kingdom come, thy will be done on earth as it is in heaven." It is an interesting question as to what will be the signs of that kingdom; and what are the conditions to be fulfilled in order to say this prayer is answered. In the "Bible Argument" the Kingdom of God is described as a power that takes effect on the soul, body and estate. When the soul, body and estate, are under inspiration, taken out of the hands of lawyers, doctors and priests, and made responsible to the Kingdom of God, then the Kingdom of Heaven has come. We might say that the Kingdom of God takes possession of the home, proves itself superior to all other principalities, and finally abolishes death. It seems to me that its power in this direction is manifesting itself in the Community; and that it is proving itself equal to all demands, and superior to every emergency that comes up, in the way of securing good and perfect homes. Every thing that attempts to thwart it is put out of the way. Probably the great test mark of heaven is, the place where people are at home.

W. H. W.—This is an object to live and labor for, and die for, if necessary, to have a good and heavenly home in this world. I am glad to devote myself to that cause.

G.—The marriage institution is fatal to home. The Puritans had a high standard of home, but they failed to attain the heavenly standard. In order to have a perfect home, we must have control of all the influences that go to make home a place of improvement and not of deterioration. Here we get the home power established in the will be the nucleus, we can keep the home up to the standard. If the Kingdom of God is to be a power somewhere established?

able to overcome this danger of being disrupted by marriage on the one hand, or debased by bad associations on the other. Let us establish the true home principle on some scale, and then it will digest and work in all good material.

W. H. W.—Marriage turns away the hearts of the children from their parents.

G. C.—I suppose our success in making a true home is in proportion to our faith in the existence of such a home in the Primitive Church—a home that is warm with true love. Christ went away to prepare a home for his followers.

PROPOSED EXPLORATIONS.

NOW that the Suez Canal is making the Red Sea a thoroughfare for the civilized and Christian nations, why will not some enterprising antiquarian society set adequate dredgers and divers at work to recover the remains of Pharaoh's Host? According to Moses' account, six hundred chosen chariots and a great army of men and horses were overwhelmed in the shallow part of the sea, somewhere between Egypt and Sinai. The bones of the men and horses, the iron-work of the chariots, and the weapons of war must be still in existence, and in or near the region where they were overwhelmed; not so deep, either, as to be beyond the reach of diving bells and other modern appliances. Let us have them fished up. As curiosities they would pay for any amount of outlay, besides doing good service to the Bible.

SEYMOUR NASH.

TEACH CHILDREN TO SING.

MR. R.—, a popular school-teacher in one of our neighboring districts, has introduced singing into his school. It is, perhaps, only an occasional thing, nevertheless, commendable. Twenty-five years ago such a thing was not thought of.

There is a hygienic value in a proper cultivation of the voice in song, and this is especially so in the case of children. As an amusement and accomplishment, it is not so important; these are secondary considerations. With proper care and pure air, if children are taught to breathe well and sing well, they need not go to the Bahama Islands to cure the consumption or bronchitis, for they will not be likely to contract either of these complaints. To obtain good, strong lungs, persistent breathing is first in order and a judicious use of the vocal powers, second.

Children, then, should be early taught to sing. The nursery is a good place to begin. As a general rule, "infant" and "juvenile" schools go wrong in this respect. There should be no forced parent taste for it, simply, let art come in to help, but hurry the matter. Children delight to sing carefully managed, it is not so with the untrained. I have seen this gently call them out. Our Community children. The thing is contagious. Seven years, is a case in point. It will come out all right. I have seen this repeatedly verified. They sang, but was seemingly

H.—, a boy of ambition to learn. His parents point. He would let the child lacked both ear and eye. But now this is all passing away. He is destitute of that to show capacity for singing, but he is full of enthusiasm in it. This is a voice for an isolated case in our Community. He is not or

a good important things, the country is ahead of the city in this matter of teaching children to sing. The city takes the lead. In many, if not all, of the public schools of New York, singing is a regular part of the curriculum.

Who, that has visited the Five Points House of Industry, can forget the effect produced by the three or four hundred voices of the little folk who sang in the hall of the Five Points Mission. The singing is one of their regular branches of instruction. Can not the rural districts gain from this? I know there are drawbacks, but the singing in our immediate neighborhood is a good thing.

right direction. Let such moves be multiplied. The difficulty has been surmounted in Germany. Nearly everybody is taught to sing there, and what a generally healthy race they are! Americans should not be behind the Teutons.

But in this as in other things, Communism has the advantage over ordinary society. Our "Unitary Home" is not dependent on the incipient teachings of Bridget in the nursery, nor on the common district schools, for the training of our children to sing. There has always, some one of us, been found to teach singing to the children, and within the past few years, this has grown into a system and has become as much a part of the routine of instruction as that of spelling, reading, geography and arithmetic. The result is, that every one of our children who can talk, can sing; some of course, better than others; and that ancient notion, that certain persons are constitutionally disqualified to learn to sing, is fast disappearing among us. Every child of ordinary or extraordinary capacity, born into this world, can, and should, be taught to sing.

A VISIT TO PUTNEY.

Putney, Jan. 17, 1870.

DEAR CIRCULAR:—Here I am once more in dear old Putney, where Bible Communism, under the name of Perfectionism, was nourished in its infancy until old enough to bear transplanting without injury to its tender rootlets, when (1847) an over-ruling Providence superintended its removal to central New York. Although I was born into the Perfectionist faith in the city of New York, the truths that effected the change emanated from here, and within a year from my birth, my invisible guardians, not liking, I suppose, the city atmosphere in which to build up my young faith, sent me and mine to this quiet retreat to pass the days of our spiritual infancy. And as the gray-bearded sire regards with peculiar interest the cradle that held his infant form, so with similar sensations I view this interesting locality. Looking at the only tavern of the village, a few rods from me, I am reminded of my arrival with my wife and little ones in the old stage-coach, twenty-nine years ago last September. The changes here since then have not been great. A few additional dwellings, and improvements in others, are all the changes that I notice in the village. The store and chapel erected by the Perfectionist corporation, are now occupied as dwelling houses. Old acquaintances that I meet, greet me as cordially as I could wish; but not so much, I opine, on my count as on that of the relation I sustain to our with Wallingford Communities. Many in far and wide, but about former friends now at O. C. tained respecting our village was published and our having a Commune the publicity ever ob- wish full toleration? Possibly, a year or two later, are not aware of the friendly relations. Several years ago the people of this town and the readers of this journal were first made known.

Our Community, having successfully established Commune homes at Andover and Brooklyn, N. Y., and still owning a valuable tract of land in this place, including the house that I allude to, will be learning, moreover, changes in the minds of the people toward us. We are no longer regarded as a sect, but as a community. We are no longer regarded as a sect, but as a community. We are no longer regarded as a sect, but as a community.

pressions of regret from the people. The Oneida Communists have thus far left no enemies in the rear.

The same peaceful relations existed between the O. C. and outside society in northern Vermont, in Newark, N. J., in Brooklyn, N. Y., and in the city of New York; in all of which places we established community families for longer or shorter periods.

Yours in the service,

GEORGE CRAGIN.

PICTORIAL.

A FEELING of renewed appreciation has sprung up in my heart toward a certain picture we have, suspended in our dining-room. It is a lithograph of large size, in colors, by Currier and Ives (1859), representing a rich group of horticultural produce. It bears scrutiny pretty well. The only defect that is very apparent, being a mistreatment of the blue. Although I often had glanced at it before, I took it into my head lately, to sit down and give it a good, long look. The question of the utility of such pictorial representations soon came up for consideration. Regarding the one before me, some of its grouping appeared so life-like (with a little bee at work on one of the peaches), that it had the effect of recalling the season of plenty. Here, then, is one good use. That season is necessarily short, and the fruit soon disposed of in one way or another. "Out of sight, out of mind" is apt to be the case. But the painting says, *No*. You are vividly reminded of the autumnal festival—of the peach, the plum, the pear, and the whole tribe of berries; of the melon, the grape; and last, though not least, of that invaluable staple of horticulture, the enduring apple, which alone of all the fruits, sees you fairly through the winter. So much, indeed, does the man of temperate climes think of this specimen of Pomona's treasures, that if he happens to be out of its reach, though surrounded even by the lusciousness of the tropics, he languishes at the bare thought of his privation.

Hail, then, to the painter's art, if it takes the place of preaching in a way so agreeable. These fruits, that perish in the eating, are resuscitated as it were by this art, and made to praise once more the Author of every good thing.

R. S. D.

HISTORY OF "AMERICAN SOCIALISMS."

NOTICES OF THE PRESS.

[From the N. Y. *Evening Mail*.]

"AMERICAN SOCIALISMS" BY JOHN HUMPHREY NOYES. This free country of ours has been the theater of more experiments in Social science in an abnormal direction than is generally thought. Brook Farm, the Oneida Community and some few like Associations, have acquired literary and historic notoriety, but it will surprise most people to learn that no less than 75 similar experiments have lived and—most of them—died. The history of these movements, various in kind and measure of success, must necessarily be a most valuable contribution to Social philosophy, and it is matter of congratulation that the work has

so well done by JOHN HUMPHREY NOYES in some volume (LIPPINCOTT & Co.) before us.

half done for him however—and that half—before he himself took the

A. J. Macdonald was, as Mr.

"Old Mortality" of Social-

and a disciple of Owen,

part in what he

disappointed

st give

bar

spirit. He is the founder of the most recent and most successful Association of the sort—the O. C. of this state—and his object is to help Socialism by mapping out the rocks upon which previous Communities have gone to pieces. He leaves out from Macdonald's plan the antique, religious and the spiritualistic Associations of the kind, as well as the Brazilian and Venezuelan experiments, and classifies the rest into two great movements—those of the Owen epoch about 1826; and those of Fourierism introduced by Mr. Greeley and Mr. Brisbane in 1842. He estimates that the Associations of these two movements embraced above 8000 persons and occupied over 100,000 acres of land. Most of these died before two years were out; the largest lasted seventeen years.

Of the first epoch the most important Community was that at New Harmony, Ind. Robert Owen it is to be remembered came to this country in 1824 and shortly after took possession of this village, which he had bought from the Rappites, a sort of communistic religious sect. This was after he had abjured the Bible, and no religious worship found place in the new Community. Nine hundred came together at his invitation, but unfortunately but a small portion of them were perfect beings, and after two years trial, and any number of constitutions, the affair came to a miserable end. Of the second class the most remarkable Associations are Brook Farm and the O. C. Says our author "as Unitarianism ripened into Transcendentalism at Boston, and Transcendentalism produced Brook Farm, so Orthodoxy ripened into Perfectionism at New Haven, and Perfectionism produced the O. C." The then and since reputation of the members of the first, mostly literary people, has made its story familiar to most well-read Americans; the second is still flourishing.

These Communities with their cotemporaries, are treated of at length in the book, but we must pass to the author's conclusions. Most of them failed through general depravity; in this opinion he coincides with previous writers, including Mr. Greeley himself. Those based on an earnest religious spirit, however, have so far succeeded, or as he puts it, "The logic of our facts may be summed up thus: the non-religious party has tried Association under the lead of Owen and failed, the semi-religious party has tried it under the lead of Fourier and failed, the thoroughly religious party has not yet tried it; but sporadic experiments have been made by various religious sects, and so far as they have gone, they have indicated by their success, that earnest religion may be relied upon to carry Association through to the attainment of all its hopes. The world then, must wait for this final trial, and the hope of the triumph of Association can not rationally be given up till this trial is made. * * * The best outlook for Socialism is in the direction of the local churches. * * * If the churches can not be put into this work we do not see how Socialism on a large scale is going to be propagated."

The book is well written, the work of a clear-headed and fair-thinking man. It is mostly a statement of facts, the deductions being notably few and careful. It is a work that demands the earnest study of all students of Sociology. It is interesting too, to all men of wide sympathy and generous culture; for who can help admiration for enthusiasm however misplaced, which could find expression in such glowing and glorious words as these in Channing's appeal for Brook Farm, "Our white flag is given to the breeze. Our three-fold motto, "Unity of man with man in true society, "Unity of man with God in true religion, "Unity of man with nature in creative art and industry,

blazoned on its folds. Let hearts, strong in faith and hope and charity, rally to triumph. We are sure to conquer. With us; humanity will welcome. The future is ours. On!

[Review.]

by JOHN

said

and written for and against Socialism in this country, it is a little curious that no body of knowledge has ever been presented that contained the list of endeavors to realize theory, the specific peculiarities of each, the causes of failure, or those principles that inspired them and promised success.

Mr. Noyes states that much of his statistical information was procured almost by accident, and was derived from the labors of A. J. Macdonald—a persistent believer in Socialistic philosophy, who gleaned by personal travels and inquiry. He describes Socialism as the other extreme of Revivalism here, and thinks the success of either would have been achieved by junction with the other, instead of the opposition that existed. For he does not undertake to deny, but rather freely asserts that Socialism, in all of its attempts, sought to ignore Religion; and sometimes aimed to ignore existing laws on marriage as well as property. He catalogues, according to Macdonald, seventy-eight experiments made in this country from 1776 to 1853, of which by far the greater number belonged to the decade following 1840. Seven of these are counted out of the modern Socialistic movement, as religious; sprung from the old world and a different cause. The list is further diminished by throwing aside six foreign Associations and two or three spiritualistic efforts. The remainder are referred to the inspiration of Owen in 1824, or Fourier's later evangel, preached by Horace Greeley and Albert Brisbane in 1842. The Owen movement had a co-operative society in Pennsylvania, of which no particulars are left. Its greatest achievement was at New Harmony, Indiana, with 30,000 acres of land, 900 members, and \$150,000. It lasted nearly three years. The Fourier epoch sweeps in Brook Farm and Hopedale in Massachusetts; Goose Pond, Leraysville, McKean County, One Mentian and Sylvania Social Reform Associations in Pennsylvania. The McKean County Association had 30,000 acres of land—more than any other. The Alphadelphia Association in Michigan, had four to five hundred members, and lasted two years and nine months. The New York Associations came next, with from three to four hundred members. Pennsylvania had one of the Owen group and six of the Fourier. New England had but three, all Fourier; the South, one, Owen, to civilize negroes. The total membership, at an outside calculation, did not exceed nine thousand, but they held 136,586 acres of land; and this fondness for land, and contempt of manufactures is cited as one strong cause of their failures. All the Associations were deeply in debt. One is said to have survived seventeen years, but the majority died young.

Following this general introduction, Mr. Noyes proceeds to a minute analysis of the several Associations; commemorating their founders and principles; saving what has been preserved of their peculiar dogmas and individual character. Among the leaders named of various attempts are Horace Greeley, W. H. Channing, George Ripley, Charles A. Dana, Parke Godwin, Albert Brisbane and others who will be readily recalled. Brief mention is made of the Peace Union Community in Warren Co.; Rev. George Ginal's Phalanx in McKean Co.; the One Mentian of Paterson, New Jersey, with a branch in Philadelphia; the Social Reform Unity in Pike Co.; the Goose Pond; the Leraysville Phalanx in Penn., besides the Sylvania; having in all 48,694 acres. A good deal of attention is given to discussing Socialistic efforts in New York and western experiments, and something to the Shakers.

And then, having covered the history of Socialisms in this country with unprecedented fullness, we come to the gist and real motive of the performance. Mr. Noyes is the head of the Oneida Association. A sketch of this Community in Mr. W. Hepworth Dixon's volume describes them as Bible Communists, and was as interesting as any of its pages. Mr. Noyes traces his own progress curtly through Andover Theological Seminary and the straightest schools of Orthodox Divinity; through Revivalism and Unitarian Socialism, to his discovery in 1847 of the doctrine on which the Oneida Community rests. The central idea of the new sect seems to be that marriage

is not scriptural, and that the assertion "all mine are thine, and all thine are mine," must be realized between the sexes here as a necessary preface to holiness. This doctrine of complete Communism is stated and defended on scriptural grounds, and free love is claimed as an original watch-word for Oneida. The Community have 202 members, and two village societies with 75. They own nearly 1000 acres of land; have a water-power, printing-office and silk-factory, chapel, library, museum, etc. In 1868 they made 278,000 steel traps, 104,485 packages of preserved fruits, 4,664 pounds of manufactured silk, cast 227,000 pounds of iron, manufactured 305,000 feet of lumber, and their agriculture is indicated in 31,143 gallons of milk. They have 93 cattle and 25 horses. Their cash business last year was \$575,000. They performed 85,568 days of labor, and had a surplus profit of \$11,818.57. Their net earnings in ten years have been \$180,580.26. They have accomplished a variety of labor the past year, including the printing of this book. It is argued that the failures of Communism are attributable to some mismanagement, and that the flourishing condition of several bodies shows the idea to be perfectly feasible. Non-religion and semi-religion have experimented and failed. Religious attempts indicate success, and Association must not be opposed till they fail.

The volume is one of the most curious that has been written for years. It fills an untouched, but very interesting void. It is an able compilation and argument. Few will concede its premises, assertions and conclusions; nor is it desirable that they should. But the fairness of the record, and its unparalleled fullness must render it a text-book in discussions relating to Socialism and its efforts.

[Extract from a Review in the *Edinburgh Scotsman* of Jan. 7.]

A HISTORY OF AMERICAN SOCIALISMS by JOHN HUMPHREY NOYES. The author of this curiously interesting volume will be remembered by the readers of Mr. W. Hepworth Dixon's "New America" as the originator and head of the Oneida Community, the most peculiar, and in one respect the most repulsive, although still the most prosperous, of all the American Communities of Socialists. The Oneida Community is composed of men and women who believe it is possible for humanity to attain perfection in this life, and the name which they have chosen for their society—"Perfectionists"—has this meaning. This perfection is to be attained by the crucifixion of self-love and selfishness in all its forms; and having arrived at the belief that this crucifixion can not be perfectly accomplished without the sacrifice of that personal and perhaps selfish affection which husband and wife are accustomed to cherish for each other, they have abolished among themselves the marital relation, or have, more correctly speaking, extended it, so that each of the men in the Community is the husband of all the women, and each of the women is the wife of all the men. This extraordinary man, who founded the Oneida Community twenty-one years ago, and has ever since presided over its fortunes, does not commit himself in the work before us to a description or a history of this peculiar phase of American "Socialism," but gives an account of all the Socialistic experiments which have been attempted in America, and an explanation of the causes which have led, in the author's opinion, to their failure.

John Humphrey Noyes was educated at Yale College for the ministry. He states that the views of social life and of human duty which he has carried out in the Community established by him were derived from a very careful and prayerful study of the New Testament. He first put them in practice in the State of Vermont, but, not unnaturally, the strict Puritanical element which still forms the controlling power in all the New England States was moved to such lively indignation by the spectacle of a set of men and women living together in the practice of what the law stigmatises as promiscuous adultery, that Mr. Noyes soon found it expedient to migrate to the less austere region of Western New York. He selected for his new home a tract of land near the town of Oneida, and upon this estate,

to which many additions have been made, the Community has since resided. The "Perfectionists" claim that they are in every way "orthodox Christians," although they clearly live in open violation of the Christian law of marriage. They have apostolic sanction for the community of goods which exists among them, but for their community of wives and husbands they have only the sanction of their founder, who seems to have improved upon the plans for having wives in common laid down by Plato as an indispensable feature in his scheme for an ideal Republic. It is impossible, Mr. Noyes declares, to establish a successful Community unless the family be destroyed; and you must either enforce absolute celibacy, or provide for promiscuous sexual relations. A Community, based on either of these principles, in the opinion of the author, will succeed, if it also be pervaded with a strong religious sentiment; but all other Communities are doomed to failure. The volume before us may be said to be an attempt to show, by the history of no less than seventy different Socialistic experiments in America, the correctness of this assertion.

[From the *Hearth and Home*.]

HISTORY OF AMERICAN SOCIALISMS by JOHN HUMPHREY NOYES. The author of the remarkable volume before us is the founder of what is known as the Oneida Community. This fact may prejudice some as regards the trust-worthiness of his history, but, if we set apart the arguments in favor of his own peculiar sect, Mr. Noyes's work seems to us a dependable and faithful one. Fragmentary accounts have from time to time been published of those strange experiments at New Harmony and Brook Farm and elsewhere, which, in their day, have caused so much enthusiasm, ridicule and controversy. The book under review purports to give an exhaustive, and in some measure, a connected chronicle of all such experiments that have been made in the United States. A more interesting record can hardly be conceived. Yet to those who sympathize with Socialistic doctrines, whether under the name of Owenism or Fourierism, there must be something melancholy in a long catalogue of failures whose darkening prospects are only rarely illumined by a gleam of partial success. The names, and sometimes the personal histories of those who have been identified with the Communistic cause, are given by Mr. Noyes, and this will constitute with many the most attractive portion of his work.

It is well known that some of the most conspicuous reformers in the movement of 1842-5 have since become distinguished in other ways, and have practically abandoned the theories which they formerly adopted and contended for with so much earnestness. The reasons for such a change may in some cases have been given, but we have heard of no such explanations. It is, however, instructive to compare the professions and enthusiasms of youth with the practice and worldly wisdom of maturity; especially, when, as in this instance, unusual intellectual ability is united to the enterprising spirit, which, first seeking out new paths, becomes cautious with years, and ends perchance by being more conventional than those who have never strayed. We doubt whether Mr. Noyes's book will attract many proselytes to the Oneida Community; but it is a valuable contribution to the social and religious history of our country, and gives important information that may be looked for in vain elsewhere.

[From the *Philadelphia Inquirer*.]

HISTORY OF AMERICAN SOCIALISMS by JOHN HUMPHREY NOYES. A friend of Communism, the author of this curious and valuable volume has contributed to our literature a work the necessity of which has long been experienced. The preparation of this novel history has evidently been a labor of love with Mr. Noyes. He undertook his laborious and difficult task because he liked it, and yet it is not an elaborate piece of special pleading for Socialism. Indeed, the friends of the latter system will rather be discouraged than otherwise by the facts recorded in this book. Of all the "Communities"

that have been established at various times in this country, numbering forty-eight, but two are now in existence, and they were all short-lived, most of them dying before they were two years old. This disagreeable fact in nowise discourages Mr. Noyes; on the contrary, it only convinces him that it is high time that Socialists should begin to take lessons from experience.

While the book will hardly encourage the "Communists" but rather furnish arguments against their peculiar methods of reforming and reconstructing society, its author deserves great praise for having brought together and digested a large amount of valuable information that has hitherto been difficult of attainment.

[From the *Philadelphia Press*.]

A "HISTORY OF AMERICAN SOCIALISMS," by JOHN HUMPHREY NOYES of Conn., will probably find many readers were it only among the curious who may wish to learn what absurd notions some very clever people took up; how they tried to reduce them into practice, and how generally they failed. The Brook Farm, a Fourieristic experiment, is thoroughly "interviewed" in this work. That George Ripley, G. W. Curtis, Nathaniel Hawthorne, W. H. Channing, and other very able men should have gone into it, is an inexplicable mystery. Socialism sprang from the French Revolution, but has not been naturalized in this country, because, seeking to destroy the inequality which nature herself has admitted, if not created, it holds out no reward to industry or ability, and takes from incapacity or indolence all feeling of apprehension. Mr. Noyes says it was Ripley (one of the best and most learned critics in America), who put on his frock and carted manure at Brook Farm, and set Hawthorne shoveling—as if writing, not manual labor, were not the proper work of these men! Mr. Noyes's book may be read, as the record of one phase of clever men's folly.

[From the *Baltimore Gazette*.]

HISTORY OF AMERICAN SOCIALISMS by JOHN HUMPHREY NOYES. J. B. LIPPINCOTT & Co., PHILADELPHIA, 1870. Mr. Noyes, a believer in what is called Socialism or Communism, has given in this volume some account of about fifty attempts to carry the doctrines of Fourier, Owen and others into practical effect. Many of these efforts failed so soon after they were inaugurated, and left behind them such incomplete remains of their existence, that it has been impossible to gain much information about them. On the whole, however, Mr. Noyes has given a sufficiently full account of the movement, and one that is deeply interesting. He has, moreover, treated his subject with candor and fairness.

LITTLE three-year-old Mary was playing very roughly with the kitten—carrying it by the tail. Her mother told her she would hurt pussy. "Why, no, I won't," said she; "I'm carrying it by the handle."

DURING a revival meeting, a good Methodist lady made a fervent exhortation, prefacing it with the remark that she once enjoyed herself by going to theaters. An inattentive but enthusiastic brother shouted: "So did I—bless the Lord!"

Little Tommy.—"I say, ma, is it true that we are made out of the dust?"

Ma.—"Yes, Tommy; so we are told."

Tommy.—"I'll be hanged if I can believe it; 'cause, you see, if we was, when we sweat, wouldn't we be muddy?"

Classification.—"Who makes the laws of our government?" asked a committee-man of the class under review—a class of Lilliputians. "Congress." "And how is Congress divided?" A dead silence. At last a dear little thing not more than so high, with a wonderful memory, threw up her hand, thereby signifying that she was ready to answer it. "Well," said the teacher, "what say you, Sallie? How are they divided?" "Into civilized, half-civilized, and savage," was the triumphant reply.

ITEMS.

JEFFERSON DAVIS and family are in California.

PRESIDENT SALNAVE has been captured and executed.

GEORGE D. PRENTICE, editor of the *Louisville Journal*, is dead.

MR. FARNSWORTH'S bill, for the abolishing of the franking privilege, has passed the House.

THE directors of the Edinburgh School of Arts have agreed to allow female students to attend its lectures and classes.

A SUBMARINE cable has been ordered, which will be laid along the Pacific coast of South America, from Panama to Payto, Peru.

PRINCE ARTHUR is at Washington. On Monday he called at the White House and was introduced to the President and Mrs. Grant.

IN Russia, young men of the Hebrew persuasion are liable to military service until the age of 31 years, while Christians are only liable till 23.

THE exploring party under Sir Samuel Baker has been heard from. On the first of January, they were at the head waters of the Nile, and all well.

JUDGE JOHNSON, of Michigan, has sentenced a physician named Shannon, to seven years imprisonment for causing the death of a young woman by abortion.

AN enthusiastic meeting has been held by the women of Salt Lake City, to protest against the proposed interference by Congress with the subject of polygamy as practiced by the Mormons.

At the Ecumenical Council on Saturday, there was a protracted debate on the Syllabus. At two of the sessions last week, monitory circulars were distributed enjoining absolute secrecy and brevity of discourse.

VIRGINIA has been re-admitted into the Union: Messrs. John F. Lewis and John W. Johnson were sworn in as members of the Senate, and Messrs. Platt, Ridgeway, Milnes and Porter, as members of the House.

PAPER is now being manufactured from the okra plant, which can be raised in all parts of the United States. It is claimed that the process is much cheaper than the manufacture from straw or any other material.

HENRI ROCHEFORT has been sentenced to six months imprisonment and a fine of 3,000 francs. The sentence includes the deprivation of political rights but does not disturb his position as Deputy in the Corps Legislatif.

THE Chinese government has ratified the treaty concluded by Mr. Burlingame, between the United States and China. It has also extended Mr. Burlingame's mission two years and appropriated \$40,000 a year for the expenses of the embassy.

THE remains of the late Geo. Peabody arrived at Portland, Me., on Wednesday last on board *H. M. S. Monarch*, where it was received by Admiral Farragut, the committee of the town of Peabody and representatives of the State of Maine and city of Portland. The body will lie in state on board the *Monarch* during two days, and then be transferred to the City Hall, where it will remain until the burial ceremonies, which will take place on Tuesday next.

THE proposed new Tariff as it at present stands in the Ways and Means Committee of the House, provides for several alterations in the old Tariff. Among other provisions, coal is to be admitted free. The duty on tea is reduced from twenty-five to twenty cents per pound; on sugar from three, four, and five, to two, three and four cents per pound. Other merchandise is also mentioned at reduced rates of duty: of these are pig- and scrap-iron, tin-plates, steel and drugs.

The Graphic, an illustrated London weekly newspaper, lies on our table. It is printed in "Old Style" type, on thick, tinted paper, and the engravings are many and admirable.

A BOOK FOR THE TIMES.

HISTORY OF
AMERICAN SOCIALISMS.

This new book by J. H. NOYES, discusses the Question of the Hour. All can see that Socialism is becoming the leading topic of thought and inquiry in this nation. Men and women are everywhere dissatisfied with the present state of things. In an age full of the novelties of science, when steam and electricity are abroad, and combination is transforming the world by its miracles of achievement, society cannot remain stationary. Forward! is the word. But whither? Old things are breaking up, but what next? These are the questions of to-day, and to help their answer, read the

History of American Socialisms.

In it is given a clear account of the experiments of the past.

Owen's Community,
Collins' Community,
Ballou's Community,
Their history, their hopes, and why they failed.

The French School and the
Enthusiasts of 1843.

Brisbane, Greeley and Godwin among the
Prophets.

What they said and what they did.

Fourier Phalanxes.

THE SYLVANIA,
THE WISCONSIN,
THE NORTH AMERICAN.
How they gathered, grumbled, and dispersed.

BROOK FARM,

Its legends, literati, and the lesson of its life.

MODERN TIMES.

Its Individual Sovereigns, and queer people.

The Broctonian Respirationists,
And reminiscences of Mountain Cove.

RELIGIOUS COMMUNITIES AND CAUSES OF THEIR SUCCESS.

The Rappite Six Hundred.

The Zoarites, The Shakers,
THE ONEIDA COMMUNITY,
Its peculiarities, religious and social, &c., &c.

This book is the first attempt to apply the principles of Science to Socialism. No man can do without it who wishes to meet intelligently the issues that are coming.

The History of American Socialisms

Is a volume of 672 pages, heavy tinted paper, bound in cloth. Published by
J. B. LIPPINCOTT & CO., Philad'a.
TRUBNER & CO., London.

For sale by all booksellers. Price, \$4. To subscribers of the CIRCULAR who apply at this office, \$3. Postage added, \$3.50.

TO CORRESPONDENTS.

J. G. P., Plattsburg, Mo.—We like short, practical articles.

Announcements:

THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 202. Land, 664 acres. Business, Horticulture, Manufactures, and Printing the CIRCULAR. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles from O. C. Number of members, 35. Business, Manufactures.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the depot. Number of members, 40. Land, 225 acres. Business, Horticulture, Publishing, Job Printing, and Manufacturing.

SPECIAL NOTICE.

The O. C., and branches are not "Free Lovers," in the popular sense of the term. They call their social system COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to free criticism and the rule of Male Continence.

ADMISSIONS.

Members are admitted to the O. C. and branches after sufficient acquaintance; but not on mere application or profession of sympathy. Whoever wishes to join must first secure confidence by deeds. The present accommodations of the Communities are crowded, and large accessions will be impossible till new Communities are formed.

STEEL TRAPS.

Eight sizes and descriptions, suitable for catching House Rats, Muskrats, Mink, Fox, Otter, Beaver, the Black and Grizzly Bear, are made by the Oneida Community, Oneida, N. Y., of whom they may be purchased. Descriptive-list and price-list sent on application.

WILLOW-PLACE FOUNDRY.

All kinds of agricultural, machine, and light castings on hand or made to order.

P. O. address, Oneida Community, Oneida, N. Y.

MACHINE TWIST, RIBBONS & SEWING SILK.

Machine Twist, and Ribbons of our own manufacture (Willow-Place Works); also, various brands and descriptions of Sewing Silk, in wholesale quantities, for sale by the Oneida Community, Oneida, N. Y.

MOUNT TOM PRINTING-OFFICE

(WALLINGFORD COMMUNITY), WALLINGFORD, CONN.

Being refitted with new type and press, our establishment is now ready to receive orders for Cards, Circulars, Price-lists, Pamphlets, and the lighter kinds of Job Printing. Particular attention paid to Bronze work and Color Printing for Labels. Orders from abroad should be addressed to

WALLINGFORD COMMUNITY,
Wallingford, Conn.

PICTURES.

The following Photographic Views of the Oneida Community can be furnished on application: The Community Building, Buildings and Grounds, Rustic Summer-house and Group, and Bag-Bee on the Lawn. Size of pictures, 8 inches by 10. Price, 75 cents. Various Stereoscopic Views of the Buildings and Groups and Grounds can be furnished at 40 cents each. Views, *carte de visite* size, 25 cents each. Any of the above will be sent by mail, post paid, on receipt of price named. Address, Oneida Community, Oneida, N. Y.

PUBLICATIONS,

HAND-BOOK OF THE ONEIDA COMMUNITY; with a sketch of its Founder, and an outline of its Constitution and Doctrines. 72 pp. octavo. Price, 35 cents for single copy; \$2.50 per dozen.

SALVATION FROM SIN, THE END OF CHRISTIAN FAITH; an octavo pamphlet of 48 pages; by J. H. Noyes. Price, 25 cents per single copy, or \$2.00 per dozen.

THE TRAPPER'S GUIDE; a Manual of Instructions for Capturing Fur-bearing Animals; by S. Newhouse. Second edition; with New Narratives and Illustrations. 280 pp. 8 vo. Price, bound in cloth, \$1.50.

MALE CONTINENCE; or Self-control in Sexual Intercourse. A Letter of Inquiry answered by J. H. Noyes. Price, 50 cents per dozen.

BACK VOLUMES OF THE "CIRCULAR," unbound. Price, \$1.50 per volume, or sent (post paid) by mail at \$1.75. The above works are for sale at this office.

MESSRS. TAUBNER & COMPANY, Book-sellers, Paternoster Row, London, have our HAND-BOOK OF THE ONEIDA COMMUNITY, and the TRAPPER'S GUIDE for sale. They will receive subscriptions for the CIRCULAR and orders for our publications.